

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, JUNE 27, 1912

NEW SERIES, VOL. XIV. NO. 26

Kingdom Briefs

Brother Vick writes that during the overflow in the Delta, the favorite song was "Higher Ground!"

Pastor Funderburk at Lexington, has moved into the new home built by the church and reports that the work moves along nicely. His heart is full for the kindness shown him by the people.

Prof. J. L. Johnson, Jr., the new president of Mississippi Woman's College, at Hattiesburg, passed through the office a few days ago. He had returned from Boston; was winding up his business at Clinton and on his way to the work in Hattiesburg.

Brother T. W. Green takes up the work at Calvary church, Vicksburg. Brother Morris is taking his examinations for the M. A. degree at Mississippi College and will go the middle of July to Louisville to assume the pastorate of the Oakdale church.

Brother J. B. Leavell and singer Scholfield are helping Pastor Phelps and the Canton church in a meeting. Already there have been several conversions. This is another call and encouragement to pray for a widespread revival. Thy Kingdom come!

Brother W. A. Borum preached at Clinton Sunday morning on "Job's Confession of Faith." Brother S. P. Morris preached at night on "The Unattained Ideal." Large congregations attended at these services. Brother Borum reports four additions at Jackson Sunday night.

Theysay that when Brother Gates graduated at Mississippi College, he reached the rostrum just in time to hear his name called for a senior speech, sailed his straw hat over in a corner, wiped the perspiration from his brow and "fired in." He has been going at that gait ever since.

Prof. P. H. Eager will resume the helpful series of articles on "The Preacher's Reading." We know the preachers will enjoy and profit by these words of one of our best laymen, for so far as our observation goes, a large portion of the reading that is really worth while is done by the preachers.

Brother O. P. Estes graduated this year at Mississippi College. He is a young

preacher who has led the church and Sunday School singing for two years at Clinton, showing fine judgment and consecration. His leaving is greatly regretted. He goes to the Mississippi Woman's College at Hattiesburg to assist President J. L. Johnson.

The Mississippi Baptist announces the acceptance of Brother T. L. Holcomb of the call to Newton. This furnishes a great field, for they have a good town, a growing college and union of the churches into one. Brother Holcomb has done a good work at Yazoo City and in evangelistic meetings. He goes to Newton August 1st.

On Wednesday evening, the nineteenth, at Pocahtontas, Mr. Richard Denman and Miss Rosa Lee Ashford were married in the Baptist church, the editor officiating. The wedding march was played by Miss Elizabeth Keithley, of Clinton, and a beautiful song rendered by Mrs. J. D. Coleman. All the ladies were beautiful and the gentlemen handsome. May life be as beautiful as this beginning of their union.

Too much praise cannot be given the county prosecuting attorney, W. Ray Toombs at Greenville and the judge for securing an injunction and closing all the liquor clubs in Greenville, half a dozen or more. The Law Enforcement League is standing by them and it looks like Greenville is having a genuine revival. This is the way these good people are working out their problem.

Rev. Louis G. Gates was at a recent meeting of the trustees of Clarke College elected to the presidency, and we presume he will accept. Brother Gates is one of those who follow the Scriptural command, "Whatsoever thy hand findeth to do, do it with thy might." He has seen a great church grow in Laurel and he will bring things to pass in the college at Newton. He has proven himself a worthy leader and has a great opportunity before him in his new work. We predict that the attendance will soon be doubled and solid work will be done.

The superintendent of the hospital reports that five people needing surgical attention could not be received in one day last week, because of lack of room. Of course, this doesn't happen every day. Generally room is made by the superintendent sleeping on a cot in the operating room and the nurses on the back porch. Here is a place where money can be used to help the

suffering. The new building has been planned and only awaits enough money to start it. "I was sick and ye visited me."

Brother S. P. Morris, having resigned at Calvary church in Vicksburg, accepted the call to a church in Louisville, Ky. where he expects to do some work also in the Seminary. We regret to give him up, as he is a faithful brother.

One brother writes that the representatives of The Baptist Record should not be allowed to put up at the hotel, but be entertained by the brethren. They have been well treated everywhere. They do not ask favors of any, but gladly accept brotherly courtesy and hospitality. Besides Business Manager Parker, Brethren J. L. Hughes and Philip Didlake are giving their whole time to the work. Others doing work in summer are Brethren Lambley, Furr, Darling and Delks.

People are often heard in prayer to ask that "we may sit together in heavenly places." It seems to be from a misunderstanding of a phrase that occurs five times in the Epistle to the Ephesians. The use of it there is not to indicate a momentary of temporary happiness or spiritual exaltation, but a new realm or sphere of being equivalent to the Kingdom of Christ. We are told that in it is every Scriptural blessing in Christ 1:3; that Christ is here made King, 1:20; that we reign here with Christ, 2:5; and that this is the sphere of activity of holy beings, 3:10; and of malignant and hostile spirits, 6:12.

At a meeting of the executive committee of the Mississippi Baptist Hospital last Thursday, Dr. Geo. W. Leavell, of Oxford, was elected assistant secretary of the hospital. He has been already appointed a medical missionary to China, but on account of delay in his sailing, he will be able to give several months to raising money for building and equipping the new hospital in Jackson. His experience in hospital work while a student, his knowledge of and sympathy with bodily needs and his strong Christian purpose and dedication to the work of relieving suffering eminently fit him for this work. Brethren, open the way for him in the name of Jesus and the suffering.

A Request.

We are in the midst of a great revival; will run until June 30. Let all pray for us.

W. B. Holcomb,

Pastor.

Quitman, Miss.

CONTRIBUTED ARTICLES

Sermon Section.

The Imperialism of the Cross.

L. E. Barton.

(Continued from last week.)

Jesus predicted the drawing of the world unto Himself upon the work done on the Cross. The Cross furnishes the only moral basis for the forgiveness of sin. Calvary is not an after thought, as S. D. Gordon is unorthodox enough to say in one of his books. Peter said, "Him being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay." Christ's own interpretation of the Cross was "This is my blood of the covenant which is poured out for many unto remission of sins," and that means PURPOSE, whether you read it in English or Greek. His death was not an idle pastime; He was not duped and destroyed unwittingly by His enemies. Neither was He giving a spectacular exhibition of God's willingness to save men without a ransom, but was demonstrating the depths to which suffering love would go in bearing the guilt of man's sin. He was in some awful and mysterious sense made to be sin for us. It would have been to the last degree immoral for God to save men without the Cross, for Paul says, "Whom God set forth to be a propitiation through faith in His blood, or better translated, 'whom God set forth in His own blood to be a propitiation through faith to show His righteousness because of the passing over of the sins done aforetime, in the forbearance of God for this present season, that He might Himself be just and the justifier of him that hath faith in Jesus.'"

An old Confederate soldier, who had fought under John B. Gordon asserted that he would not vote for him for governor of Georgia. His old comrades were unable to bring him around to the old chieftan's side. When they came to the convention city and the convention hall, he saw Gordon and others on the platform. When he looked again at that sword mark on the general's face, he almost swooned as he held on to a comrade's shoulder, and said: "Boys, I will have to give it up. I can't vote against that scar."

Not to give the whole earth the Gospel is to despise the very scars of our Lord, and to count His passion an unholy thing. Not to preach missions vitiates the Gospel of Christ. By every drop of sweat that glistened on His forehead like a diamond on the brow of honest toil, by every agony that oppressed His soul in Gethsemane, by every globule of blood which the thorn crown shed upon His noble face, by all the agony of body and anguish of Spirit that smote the Son of God on that skull-shaped hill outside

the wall of Jerusalem that fatal day, yea, by all the rancorous hatred of His enemies, and by all the deadly opposition of deluded and doomed spirits, this Gospel of the Kingdom must be preached in all the world for a witness unto all nations and then shall the end come.

In addition to furnishing the only moral basis for the forgiveness of sin, the Cross of Christ supplies the only moral and spiritual dynamic or motive power sufficient to carry on the missionary enterprise. What but the power of the Cross could have made Judson say, "The prosopets are as bright as the promises of God." Who but the indwelling Christ could have enabled the same hero to say, after imprisonment and fearful persecution, "If a vessel waited in the river to carry me to any part of the world, I should choose, and that with the entire approval of all my Christian friends, I should prefer dying to embarking." The same power of the Crucified One kept the heart of Liggin T. Atwater when the Boxer demons were approaching the mission station, and inspired her pen to write, "While there seemed a chance of life I was restless and excited, but God has taken away that feeling now and I just pray for grace to meet the terrible end bravely. The pain will soon be over and oh, how sweet the welcome above!" It was the dynamic of the Cross that made Paul endure all things and count them but refuse that he might win Christ and know the power of His resurrection and the fellowship of His sufferings. When John G. Paton and his wife lay helpless in bed and their two little boys and the servant carried their new born babe out and buried it in the back yard, it was the fellowship of Calvary that kept their hearts in perfect peace. It was the love of the Cross that heartened Livingston to endure so much for Africa and die on his knees interceding for the Dark Continent. Surely the power of the living Christ nerved Dober and his companions to respond when told at St. Thomas that they could not preach to the ignorant slaves. "Then we will sell ourselves into slavery and preach as we work by their sides."

The spiritual dynamic of Golgotha caused Litner and his wife to go into voluntary exile in a leper's hospital in South Africa that they might speak the word of Life to fellow mortals who had leprosy of body and leprosy of soul.

The treasurer of one of the Northern Baptist missions in China during the Boxer troubles, stood at the post of duty and danger till all the other missionaries got away and then hastened down the river. A mob boarded the boat. He plunged into the water under the boat, and would stay as long as he could hold his breath, putting his head up at a new place each time for air while they were thrusting their spears

underneath in the water to take his life. After he had swam to the shore they relented and let him go. When he had told the story in this country, some one asked him what passage of Scripture came to him under the boat to comfort him. He said that there was something infinitely better than that—the Lord Jesus Himself was there. Christ was verifying His promise, "Lo, I am with you always." I heard Willis Hotchkiss, missionary to Africa, say that he hunted two and a half years for the word "Savior" by which he might convey to the natives the thought how Christ died for us to save us from sin. His pains were finally rewarded and His joy cup was brimming full. Then he added, "I have dwelt four years practically alone in Africa. I have been thirty times stricken with the fever, three times attacked by lions, and several times by rhinoceri, a number of times ambushed by the natives for fourteen months never saw a piece of bread, and have eaten everything from ants to rhinoceri, but let me say to you that I would gladly go through the whole thing again if I could have the joy of again bringing that word 'Savior' and flashing it into the darkness that envelopes another tribe in Central Africa."

But finally the Cross is the only adequate power of appeal to sinful men. There is a divine magnetism in the Cross which all men unconsciously like and all demons hate. Children grow quiet and attentive under the earnest presentation of the incidents of the crucifixion scene. We do not have to beg men to listen to the story of Calvary. If told by one who has experienced its power the narrative is so irresistible that men can but hear its winning words. The Cross is a commodity that creates its own demand. Henry Richards, of the Congo, testifies that in his first efforts to reach the heathen, he began by preaching the reality and the severity of the moral law, hoping thereby to awaken a sense of sin and need. But he soon found the heathen were becoming hardened by it, and it was not until some years after that he changed his method. He then told the story of Christ as given in Luke's gospel. He expounded it part by part and still they were not deeply moved until he came to the account of the crucifixion of the innocent Savior. Then their hearts broke and they spontaneously confessed their sins. Nothing so steadies the Cross on us as a vision of Christ on the Cross. The woman had the heart of the Gospel who wrote the little poem, "Mea Culpa:"

"I dreamed I saw the Savior climb
Up Calvary, up Calvary.
I sorrowed, oh I sorrowed sore
To see the heavy cross He bore;
I cried, oh Christ and must it be?
He sighed, this cross was made by thee.

"I dreamed I saw the Savior scourged
Up Calvary, up Calvary.
I wept to see the drops of gore
Ooze from the cruel thorns He wore,
And lo His voice it called to me,
The sharpest thorn was set by thee.

"I dreamed I saw the Savior slain
On Calvary, on Calvary.
When through His hands the hard nails
tore
My heart was pierced to the core;
But hark, a whisper from the tree,
These spikes are but the sins of thee."

A great door, and effectual, is opened unto the church of God today. The Gospel is in the trade winds of divine Providence which will swiftly waft it across every sea to those in the region and shadow of death.

Not since the angel choristers sang their Messianic melody to Judean shepherds had China made so much progress toward the true light as she has done within the last fifteen years. An educational system, hoary with two millenniums of age, has recently been replaced by modern methods and western culture. Colleges of every kind are being founded, railroads projected throughout the empire, a postal system reaching all the principal cities has been inaugurated, while antfoot-binding reform, revision of the laws, constitutional government and efforts to suppress opium smoking are all walking in seven league boots toward the goal of China's emancipation. Nor is this all. France has freed herself from the church of Rome; Spain is working at the same task; Russia is being forced to acknowledge the rights of the human spirit; Persia and Turkey are being remade by modern schools and constitutional government, while Portugal has, by a bloodless revolution, passed in a single day from a monarchy to a republic. Japan has her eye on the world and may conquer us with a sword of steel unless we vanquish her with the sword of the Spirit. Mexico's revolution will move forward to some greater advantage for the Gospel of Christ. The Baptist principle of liberty and democracy is spreading swiftly over the whole earth. What will become of this tremendous situation? Who will reap its ripened fruits? Shall we, who more than others, perhaps, have created it, or will we let others press in and take away our crown? Nothing but the preaching of the Cross can realize the Kingdom of God on earth.

West Point, Miss.

Oklahoma News.

Dear Brother Lipsey:—

You will be glad to know that we have just closed a good meeting at our South Side mission. Brother W. B. Ailstock, of Coalgate, assisted me, doing the preaching. His appeals to the sinner are strong, and the Lord is with him. There were twenty-two accessions to the church, of which seventeen were for baptism. We have had greater crowds and greater gatherings at the mother church, but it was a great meeting for that section of the city, and greatly strengthened our mission over there, and the work was of a kind that will abide.

Our university at Shawnee has suspended for a year and a campaign has been planned to raise the necessary funds to pay off the indebtedness and build a dormitory. The other schools are also in debt and are to

share in the plans for raising money and etc. Oklahoma is a great young State, and with a better denominational spirit the Baptists would do greater things for the Master. We work harmoniously with present affiliations, but some of our energy is possibly required to tactfully work with two sets of boards and two sets of secretaries, and this possibly hinders the rapid growth of a great denominational spirit which is needed to do things on a large scale. The State has suffered greatly from drought in the past two years, and this has greatly hindered denominational progress, but the outlook for crops was never better than at present, and we are feeling good over it.

I greatly enjoy The Record, and will try to send you some Oklahoma news occasionally.

Fraternally yours,
John H. Boyet.

Durant, Oklahoma.

Law and Order in Greenville.

Through the operation of a temporary injunction granted by Chancellor Thomas on Wednesday, ten locker clubs, operating under the guise of social organizations, were closed by Sheriff Crouch.

The local law and order league has for several weeks been working on these cases, and had in their employ detectives who secured the evidence on which the action was taken. The cases were laid before County Prosecuting Attorney Toombs, who petitioned Chancellor Thomas for the injunction. The necessary papers were immediately issued and Sheriff Crouch and his force of deputies acted simultaneously in all parts of the city and within a half hour the following clubs were closed with the keys and property in the hands of the law: Travelers' Protective Association, Merchants' Club, Workingmen's Democratic Club on Walnut street, Washington County Fish & Game Protective Association, Beavers Club and the Delta Commercial Club on Washington avenue, Washington County Agricultural Association on Poplar street, Mechanics' Club on Main street, and the East End Club, and Greenville Athletic Association in the East End, Washington avenue.

What the final outcome of these cases will be is to be surmised. It is said that a number of the operators of the clubs through their attorneys are planning to contest the injunction and that a hearing of the argument in the cases will be held within a few days to determine whether the injunction is to be made permanent or dissolved. If this action is not taken the cases will go over until the regular October term of the Chancery court.

It is not presumed that the law and order league will take any criminal action in the cases, as they believe that the desired results can be obtained under the above statute, although the law stipulates grounds for criminal action, and the grand jury at the next session in December, may be called upon to investigate the matter upon the evidence thus secured. It is not the idea of the law and order league to desire the punishment of the operators of these resorts, their only object being to close them up and keep them

closed, and they believe the provisions of the above law will operate most effectively in these cases.—Greenville Times.

South Mississippi Encampment.

The first day of the first session of the South Mississippi Encampment opened Sunday at the Immanuel church at Hattiesburg before an audience of over six hundred people. There was no service at any other Baptist church in the city, and the main audience room of the Immanuel church with its hundreds of new opera chairs, was well filled when Mr. Reynolds, assisted by Miss Jessie Johnson at the piano, began the splendid song service. Dr. J. B. Lawrence, of the Columbus First church, preached at eleven o'clock on the subject of character building, taking as a basis of his sermon, the first eleven verses of II Peter. The sermon was a rare combination of eloquence, wisdom and piety and gave us a foretaste of the good things yet to come.

Tenight Dr. McGlothlin will preach and Dr. Lawrence will deliver an address. Twilight prayers will be conducted all through the week by Dr. T. J. Shipman, of Meridian.

Visitors are already coming in to the Woman's College dormitory. The Immanuel church is just across the street from the college campus. All the visitors express their gratification at the comfort and elegance of the Woman's College buildings.

J. L. Johnson, Jr.

Hattiesburg, June 23, 1912.

McComb.

We have recently installed an individual communion service and are much pleased with it.

Our annual protracted meeting begins here the fifth Sunday of this month. Rev. D. P. Montgomery, one of the Missouri State evangelists, will do the preaching. His singer will be with him. They are at present in a meeting with Brother Lee at Batesville.

Sincerely,
Theo. Whitfield.

Work at Shubuta.

Our work, I think, is moving along nicely. I think our people generally are making some growth in grace and in the knowledge of our Lord Jesus Christ. We raised four hundred and sixty-two dollars for Home and Foreign Missions.

Our Sunday School is at high tide, and our church appointed a committee Sunday to consider plans and costs for the erection of a Sunday School department to be added to our church house. We are hoping for a great meeting. Our congregations and the interest manifested all during the year have been encouraging, and we hope for a large ingathering and that our people will be made stronger.

As soon as we can get things in readiness, I want you to come and let's put The Record into every home in our church.

Fraternally,

Roy Chandler.

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THE DEMAGOGUE AND THE MACHINE.

Republican or democratic institutions, like every other good thing, have their perils. There can be no question or ought to be none as to their furnishing opportunity for the highest development of the individual and the race and for the supremacy of the really worthy and fit. There is no chance or but little for a man to grow to the real measure of a man as God purposed when he is compelled to conform to age-old traditions or submit to the dominance of caste in civil government or religion. The man who submits his will to a hierarchy or a bishop who tells him what he must do or believe, lacks just so much of being a man, and arouses the pity or indignation of a genuine freeman. More than this, a man who is afraid of the party whip, cowers under the lash and hides to his kennel when he hears it crack can never be a man. If for the sake of advantage or the hope of profit or office he submits to the will of a party or "convention," he has sacrificed the noblest in manhood—that which is essential to being a man. This is as true in religion as in politics, as inevitable in one as in the other. If a brother believes that a Baptist convention is a machine that destroys freedom and requires the impossible of him or others, let him say so and contend against it with all his might. If he fails to correct it, let him get out where he can enjoy his freedom to the utmost. There is no justification for anything that crushes conviction or cramps character. Let us be men and free men. As for the rest of us, let us honestly acknowledge that one of the perils of democracy is a "machine" and by every obligation to God, the gospel, the children of God and

the lost world, see that the organized work does not degenerate into a machine. The tyranny of a machine may be as real and hurtful as that of an individual or a family. Here is a real danger if a remote one.

Now, having said this much of the peril at one end of the line, we must face that at the other. The demagogue is the inevitable accompaniment of democracy. His name is ancient, his pedigree is lost in antiquity. The very word associates him with the free thinking and freedom-loving Greeks. He is as truly a tyrant in spirit as the machine or the despot, only he hasn't the ability to contend with princes and he must appeal to the mob. Like Milton's Satan, he prefers rather to reign in Hell than serve in Heaven. Unable to steer his craft among the men of war that go forth to do battle in the King's name, he with the genius of an evil spirit invokes the hurricane of prejudice and passion. Being discounted among noblemen he summons the sulphurous blast of suspicion to destroy the reputation of honest God-fearing helpers to the truth.

The appeal of men of this kind is always to those who are weak in the faith, undeveloped in life and uninformed about the work of the Kingdom. They do not hesitate at stating things that have no foundation in fact, if it is where they think there is no one who knows enough to contradict it. It has been stated by such as these that it takes ten dollars to send one to heaven lands under the convention plan, that every pastor gets a commission on what he collects. These and other things have been said that are so utterly false as to disqualify those who give them utterance from any faith in themselves or their message. They are the common method of the demagogue who hesitates not at anything, knowing that suspicion and prejudice and passion are easily roused among the uninformed, and that his only hope of success is to play upon ignorance. If any man can show us a better way of doing the Lord's work, we ought to welcome him, but first let him show us by doing it, and not by misrepresenting those who are bearing the brunt of the battle.

A SERMON OR AN ESSAY.

There are wide differences and many of them between these two. Each has its place, but the place of the essay is not in the pulpit, and the preacher ought to draw a very clear line of demarcation here. He cannot afford to be wasting his time and that of the people and perverting his office by giving the people essays. This is not saying that essays are not a good thing; they are; so is a bank account, but everything in its place. The essay may have, ought to have a good purpose, even a high moral purpose. They bring information, stimulate observation, reading mental activity and secure culture. They even elevate ideals and improve morals. But these things are on the surface. They work from without inward. The sermon has an aim distinct from all this. It works from within outward. It goes to the center of

being and source of motive and activity. It not only transforms; it transfigures.

It is able to do this because it has a different source. Its origin is in some heaven-born and divinely revealed truth—twice revealed, first to the author in the Scripture, and then made a matter of personal revelation and experience to the preacher. No man has any right to preach who does not get his message out of the Book, distilled into his own heart and life. This truth which he preaches out to be drawn out of that passage of Scripture which he selects for his text. This is the immediate source of the sermon. If it does not have this source, it has no right to be called a sermon. People will know; they have an understanding that enables them to know whether it is of God or whether the preacher speaks from himself.

These things will make the structure and treatment of a sermon different from that of an essay. It will have a very compact and manifest unity. The real preacher drives at a point, drives hard at it, knows when he reaches it, has a sense of joy and victory in reaching it and is ready to stop when he does.

All this will make the spirit of a sermon different from that of an essay. It is a living, breathing, burning thing, not the fire of the changeful opal but the glow of a live coal from the altar, that results in quickening the hearer into life and resolve and action. Preaching is not a light matter in the delivery of the message nor the hearing it. Men are dealing with God in matters of life and death for time and all eternity.

MAKING HIS PATHS STRAIGHT.

In the past few decades many obstacles in the way of missionary enterprise have been removed.

There was a time when English missionaries, to reach Asiatic and African fields, must go by way of America, for no English ship would carry messengers of the Cross to these places for fear of injury to business. Now scarcely does a ship sail for heathen lands from "Merrie England" but bears some herald of the coming King.

There was a time when the trip from America to China was a matter of months and one sailed either around the Horn or around the Cape of Good Hope to one's destination. Now the journey may be made in less than four weeks by the Atlantic to European shores; by rail to St. Petersburg, thence to China by the Trans-Siberian Railway.

There was a time when access to Central Africa must be gained only by traversing swamp and desert, by encountering and pacifying numerous savage tribes. The Cape-to-Cairo Railway, now being completed, will allow missionaries, bound for that part of the Dark Continent, to arrive at their posts with little danger, exposure and loss of time.

Means of communication, too, are being improved. Time was when missionaries in certain sections of China found it necessary to send a coolie afoot with mail bags to the nearest postoffice, a thousand miles away, a

distance greater than that from New Orleans to Chicago, in order to forward and receive mail. In these same sections today, letters are delivered soon after the arrival of mail trains by Chinese postmen.

These are but a few ways in which ways are being made easier for the evangelization of the world. Mention has often been made of the hand of God working through men in the Chinese revolution, the Mexican revolt, the Turko-Italian war the turmoil in Persia, and other conditions of unrest. These things are God's doings, and He "moves in a mysterious way His wonders to perform." But man can at least get ready for the second coming of the Lord by obeying that injunction given before the first coming: "Prepare ye the way."
* Make His paths straight."

TO FORMER STUDENTS OF MISSISSIPPI COLLEGE.

"Uncle Bill" Turner, who has served for nearly two generations at Clinton, driving a gray and waiting on the white people generally, is now laid off by disease and old age. He has been unable to work for nearly six months and probably will never work again. A white friend of this old colored man thought that many old college boys would be glad to help him now that he is helpless. He knows nothing of this, but a small amount from each of those who remember him would cheer him greatly.

The editor of The Record would be glad to receive and convey to him these remembrances with any message you may choose to send. Those who have been to Clinton, all know "Uncle Bill." He is general handy man, factotum and useful article on all occasions.

"He Couldn't Understand Long Division!"

The writer, when a boy, had, like most boys, to endure the hard things of school boy life.

To his way of picking and feeding, there were many things more trying perplexing and unpleasant than eating the juicy watermelon, the luscious peach or the delectable strawberry.

Among other things disliked, was that which is named at the head of this scribble.

Long division to him then was long and boring turmoil, chiefly because he didn't understand it; and there was something very much in the way of his understanding it.

Either his teacher did not know the whys and wherefores, or had not sense enough to explain them to him or his head was too "thick" to perceive them. He could write figures quite rapidly, and "work out a sum" in long division, with a divisor which he could with much difficulty, enumerate, as rapidly as any of his age, as long as he knew the rule; but if the rule got away from him, everything got away from him—he couldn't understand.

He is no longer a school boy, but an old boy. But he finds himself as much disliking long division of a certain kind as he did the long division of school boy days, and for the same reason—he cannot understand the whys and wherefores.

Judging from actions, it would seem that this sort is rather popular, being almost universally practiced among Christian people.

Long division is dividing something among very many things. It's easy to divide \$1,000 between two, especially if you are to receive one of the parts! This is "short" division. But to divide an apple between one hundred persons is much more distasteful and difficult, especially if you, owning the apple, get but one part as the result of the division! This is long division.

The things that receive a part are multitudinous, and often make a divisor well nigh past enumeration. The writer will not undertake to enumerate all, but desires to call attention to some things that are too commonly found in it. He will mention chewing gum, costly apparel, jewelry, luxuries, tobacco, cigars, whiskey, sight seeing, play-going, telephone service, autos, fraternities, Sunday social functions—such as visiting, driving, dinings, etc., etc.

Does the writer mention these to condemn them? It is not the purpose of this writer to do so, but to emphasize the thought that he can't understand! It is puzzling to understand how an honest mind can see any honesty in making such divisions of the Lord's goods.

All one has is the Lord's, but a certain part evidently is so absolutely His that the appropriation of it otherwise than in His work, is robbery. This can be divided honestly only with the different parts of his work. And yet it is true that much of it is being divided among the things above mentioned and very many others that might be named.

Don't wince, reader, if you enjoy these things paid for yourself and not out of the Lord's purse. If you are filching from the Lord to have them, get on your knees, like robbers ought to do, beg His forgiveness and "go sin no more" in this manner.

As always, so now I write my name,
Aaman H. P.

To the Task.

About a month ago the hospital trustees elected the writer as financial secretary for the hospital, to begin the first of June, if possible. This I could not do but now have matters so arranged that an active campaign can be started the first of July.

It is with sincere regret that I sever my connection with the good people of Terry and Bethesda churches. Everything selfish in me appealed to me to stay where I am; but duty seemed to call away. Happy will be the lot of the man whom God directs them to choose as an under-shepherd.

Now as I turn to the new task, I yield to it my entire being. Whatever of physical endurance, of mental ability, and of heart power God has given me shall be concentrated on this undertaking. One brother writing me about it, said: "You can succeed and you must succeed." My reply was: "What can be done ought to be done and what must be done, by the grace of God, will be done."

I believe it is God's will that Mississippi

Baptists should build and maintain this hospital in Jackson and I go into it with the full assurance that He will lead us to the people who will furnish the \$50,000 needed for this purpose.

OUR PLANS.

The campaign committee has been very fortunate in securing the services of Dr. G. W. Leavell, recently appointed as a medical missionary by the Foreign Mission Board, to assist in the work for a few months.

We propose to enter every open-door possible and at the same time knock at other doors, seeking entrances. We hope to present the matter to churches on Sundays and week nights and follow that up with personal work. At present, we are planning for a campaign in the city of Jackson. Jackson did her part nobly on the first round; some have already subscribed in the present canvass, but these are only the forebodings of what we shall see.

Like Brother McMillin, I shall be glad to hold some meetings with the churches and take collections and subscriptions for the hospital. In fact, I have a number of meetings already arranged.

Some may want to know about the plan for raising the money. The trustees decided that it might be best to ask for what cash we can get and then take notes, payable semi-annually and running through two years. However, this plan is not ironclad.

Now, brethren, we are yours to serve. Call on us. Do not wait a convenient season, but let us come and do our best under the circumstances. Dr. Leavell's address is Oxford, Miss., and mine is Learned, Miss.

With faith in God, confidence in the brethren and love for the work, I am,

Bryan Simmons,
Hospital Secretary.

Mississippi Woman's College.

We have secured as piano teacher, Miss Gertrude Chase, for five years teacher in the Chase Conservatory of Music at Columbus, Georgia. Miss Chase comes from a musical family of great talent, being the sister of Prof. Louis Chase, who has been for twelve years organist and choir director of the First Baptist church of Columbus, Georgia. She has had the best conservatory training, and is in addition a brilliant piano soloist.

Mrs. Bessie Russell for five years matron at the Baptist Orphanage, will have charge of the industrial home. This insures the best of care for girls in that department.

Miss Mattie Russell, her daughter, who has been teaching the past session at Blue Mountain, will have work in the high school department.

I am anxious to send out the beautiful catalog and write to parents who have daughters to send to school. Any girl who could be here and see our elegant dormitory would be glad to attend. Send for that catalog.

J. L. Johnson, Jr.,
President.

Mission Section

Signs of Promise.

The child is the promise of the man. Despair not the day of small things. The fact that a church does sympathize with the one great object of its earthly mission has in it the promise of larger life. The expression of this sympathy in actual work may be small, and in sacrifice still smaller, yet there is the promise of greater things along this line, that you may not dream of. I saw a little babe, the tiniest expression of human life, that made me feel sorry as I gazed on its limbs and body and head, and heard its pitiful cry. The life however, was there, and these expressions of life were susceptible to development, and development must come and did come under proper conditions.

So in the matter of church life; let there be but the faintest glimmer of life and conditions of development, and lo, the weakling is transformed into a factor of power. I have looked at the manifestation of life in some of our churches along mission lines and have felt how pitifully small is the spiritual life that does these things, but there was promise in the doing of them, and I have seen the little one become a great factor of usefulness. Here are some figures illustrative of this thought: Mississippi Baptists gave in 1902 to Foreign Missions \$9,032.22; they gave to Home Missions for the same year \$4,465.39; they gave to State Missions for the same year \$11,766.49, and to general missions \$1,665.68. These gifts make an aggregate of \$26,930.28 for the cause of missions. We had in that year a reported membership of 99,662 in the State.

In 1912, ten years later, with a membership of 149,338, about one-third larger than in 1902, we gave to Foreign Missions \$41,571.65, and to Home Missions \$28,126.46, making an aggregate to these two causes of \$69,698.01, more than five times as much as we gave ten years ago. 1902, with its \$13,498.11, was but a promise of what we have undeniably great difficulties, laid down at the feet of our divine Lord in 1912. As we have moved up to realization of these figures we scarcely knew that we were putting out extra effort or individually gave larger sums. In this enlargement Central Association still leads in the vanguard, and no more refreshing reading will you find than what is presented by the figures in the churches of the old Central: Jackson 1st, \$2,059.40; Jackson 2nd, \$667.00; Grif-fith Memorial \$60.00; Flora, \$466.90; Canton, \$425.85; Yazoo City, \$316.44; Brandon, \$155.85; Raymond, \$173.50; Clinton, \$1,210.25; Terry, \$234.85; Vicksburg Calvary, \$142.15; Bethesda, \$105.59; Palestine, \$74.82; Anding, \$20.20; Hebron, \$75.76; Learned, \$28.65; Lata, \$56.95; New Salem, \$31.52.

Copiah County is on the south from the central and in many of the churches there has ever been conditions for larger usefulness. Among those well at the front is Hazlehurst whose membership have ever fed

in pastures of great richness under the leadership of strong preachers, and have responded nobly to the call of the good. They did not have pastoral leadership for several months, but all this time was marked by activity of the church in getting ready for larger things, and there was sound of saw and hammer and visions of beauty, culminating in better equipment for Sunday School and sweeter music for all, and then came the offerings for missions aggregating \$1,061.07. Next in order is Crystal Springs, where the figures reached \$558.15; while from Smyrna came \$40.60 and \$55.35 from Pilgrim's Rest. Sardis swept the gamut with \$46.35, and Rockport with visions of future growth sent \$54.50; Gallman forwarded \$33.60, and Spring Hill \$32.61, while County Line sent \$62.00 and Strong Hope \$37.15, and Bethel \$26.90; and New Zion \$20.25.

A. V. Rowe.

Dr. R. H. Graves.

In the lower corner of an obscure page of one of the daily papers of Tuesday, June 4th, was a little paragraph, of less than an inch in length. Probably not one in a score of the readers of the paper saw it. Yet it announced the death of a great man—Dr. R. H. Graves, of Canton, China—where he had preached the Gospel of the blessed God for fifty-six years. Very quiet in manner, modest in spirit, unimposing in appearance and slow and somewhat hesitating in speech, when speaking in English, Dr. Graves never greatly impressed himself on American audiences. Yet he was a great man, not only a preacher, but a teacher of preachers and the mold and shaper of the policies of one of the greatest and most successful missions Southern Baptists have had in any land. His worth was generally recognized in China and his abilities brought into service in the translation of the Scriptures by the interdenominational committee of translators. He went to Canton in 1856, having previously practiced medicine in Baltimore, Md., and while never giving himself to the distinctive work of a medical missionary, he used his medicinal knowledge to good purpose as an adjunct to the work of the ministry.

It may be said that when Dr. Graves went to Canton, there were practically no churches, and the mission was in its infancy. This year the report of the South China mission shows 33 churches, six of which are self-supporting; 72 outstations; 598 baptisms and 5,154 members; 67 houses of worship; 42 schools, with 1,345 scholars, and contributions by these churches of \$6,490.65. Besides these there are hospitals and dispensaries wherein were treated 9,917 patients.

But no figures, striking as these are, can tell of the wonderful influence of the man who has wrought through all the years and done so much to bring about the results in which Southern Baptists so rejoice. Dr. Graves was looked upon as a father by all the later missionaries, as he was guide and counsellor to all in the mission through decades. He was a layer of foundations, and they were well laid—upon them is being

built a great superstructure. It is possible, however, that his greatest work was in the training of Chinese workers, scores of whom through the years were prepared for the work which is now fruiting not only in churches led by native preachers, well equipped for service, but in work conducted and supported by the natives in the way of schools and missions and orphans' homes, and other organizations such as mark our Christian work at home.

May God be gracious to our brethren in South China, both foreign and native, for all alike are in mourning for their father, and ready to cry, as did Elisha: "My father, my father, the chariot of Israel and the horsemen thereof." And with her who for many years has stood by his side, helpmeet indeed, may the Comforter abide in peculiar power and blessing.

Meadows, Greene, Graves, in South China, and Hartwell, in North China—all called home; where are the men to fill up the ranks and carry on the great work? Drs. Greene and Graves have fallen at their post in the theological seminary in Canton, and Dr. Simmons, much burdened with years of ill health; and so few young men in training to fill their places. O that Southern Baptists may not lose the day of their opportunity in South China by reason of failure of men and means to improve it.—The Christian Index.

Tithing

G. W. Boone.

(Continued from Last Week.)

VI. Tithing is not condemned in New Testament, but Christ put His stamp of approval on it. (Matt. 23:23; Luke 11:42) (Matt. 23:23): "Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice and mercy, and faith; but these ye ought to have done, and not to have left the other undone." (Luke 11:42): "But woe unto you, Pharisees; for ye tithe mint and rue and every herb, and pass over justice and love of God; but these ought ye to have done and not to leave the others undone." We have seen clearly in the Old Testament Scriptures God's plan, God's teaching, and God's command concerning tithing. Sometimes the evil spirit tempts us by telling us that the Old Testament teaches tithing, but it was all done away with when Christ came. If this is true why should Jesus plainly and emphatically say, "But these things ye ought to have done." Jesus came to seek and save the lost and while He condemned for leaving undone the most important thing, which is salvation, He also takes time to emphasize the important thing, which is tithing.

If tithing is God's plan, God's teaching, and God's command in the Old Testament, and if Christ put His emphatic stamp of approval on it, why should we fail to see that it is our duty and privilege to keep this up. Christ did not come to teach us tithing, for it had already been God's plan, teaching and command. And the people well understood tithing, for they proved it

by some of them doing it. Neither did Christ come to destroy the ten commandments, but in Matt. 22:37-38-39-40: (37), "And he said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. (38) This is the great and first commandment. And a second like unto it is this: (39), 'Thou shalt love thy neighbor as thyself. (40). On these two commandments the whole law hangeth, and the prophets.' He summed them all up in two. And he also summed up God's plan of teaching, and command in Matt. 23:23. Christ did not come to destroy the law, but to fulfill it.

What shall we do? Listen to God's Word and follow the leading of the Spirit of God, be happy in this life, put in the tithe of our income, and by doing so be instrumental in leading many lost souls to Christ, and when we come to die, be happy and glad to go home to heaven to live with Jesus and our friends, or will we listen to the spirit of the devil and be miserable in this life on account of holding back the tithe, robbing God and losing the reward that God promises for our faithfulness and helping many souls to go down to hell forever more, and be saved ourselves as by fire?

VII. Tithes should be collected in the house of God. (Neh. 13:10-11-12.) (10), "And I perceived that the portions of the Levites had not been given them; so that the Levites and the singers, that did the work, were fled everyone to his field. (11) Then contended I with the rulers, and said, why is the house of God forsaken? And I gathered them together and set them in their place. (12) Then brought all Judea the tithe of the grain and the new wine and the oil unto the treasuries." From this we see when they failed to bring the tithe into the storehouse or house of God, that there was not enough for the Levites and singers, so they had to leave their work and go to the field. Can't we see from this why our preachers have to work at other trades? And the reason we have so few singers is because we fail to bring the tithe into the storehouse or treasury.

Some may say that it makes no difference where they put the tithe, but if we stop to think, we will soon see if everyone should do as they like, the treasury would have very little in it. From the preceding Scripture and from Neh. 10:38, "And the priest, the son of Aaron, shall be with the Levites, when the Levites take tithes; and the Levites shall bring up the tithe of the tithes unto the house of our God to the chambers, into the treasure-house." We see the tithe should be put into the treasure. In Mal 3: 8-9-10, (8) "Will a man rob God? yet ye rob me. But ye say, wherein have we robbed thee? In tithes and offering. (9) Ye are cursed with the curse; for ye rob me, even this whole nation. (10) Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour out a blessing, that there shall not be room enough to receive." God gives a severe rebuke for robbing Him and not

bringing Jehovah's tithes into the storehouse. But promises if we will bring the whole tithe, Jehovah's tithe, into the storehouse, that He will open the windows of heaven and pour us out a blessing that we will not be able to receive. This is the reason we have such a hard time with our church work, and so little of this world's goods, is because we rob God, and fail to bring the whole tithe, Jehovah's offering, into the storehouse. Can you find a single man that has followed God's way of doing, that has brought the whole tithe into the storehouse, that has not only been well pleased by doing so, but has received many blessings, both temporal and spiritual?

VIII. Tithes, as nearly as possible, should be brought into the treasury weekly. 1 Cor. 16:2, "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collection be made when I come." Paul, one of God's greatest inspired men, gives a definite rule for one and all who belong to the church of God, to follow. Not man's rule, but a rule established by God's inspired man. We may, without much thought, say it makes no difference about the time just so we get the tithe into the storehouse by the end of the month or year. But God's Word plainly says the first of the week. Now, which is better to do, as we think best, or go by God's Word? If we go by our ways, which are not only weak, but influenced by the evil spirit, we are sure to go wrong and have lots of trouble, and have an uphill pull, and not only have trouble ourselves, but stand in the way of the lost and grieve the Holy Spirit, who is always ready to lead us. But if we will follow God's Word and the blessed Holy Spirit, who always work together, if we put God's tithe into the storehouse on the first day of the week, we will not only feel good ourselves, but will help other weak Christians to do God's way. We will also be happy and the unsaved will see that there is something in religion, something that they have not. And they will seek Jesus while He may be found and call on Him while He is near, and be saved. And there is joy in heaven over one sinner that repenteth.

The evil spirit may tell us that our business is such that we can't tell about the tithe until the end of the year. But if we will go to God, He will help us to solve this problem, and any other that the devil may present.

My experience was this: The Spirit of God impressed me that I should not put less than one-tenth of my income into the treasury of the church on the first day of the week. But I was farming, managing forty or fifty plows with share-working negroes. So the devil told me that there was no way to solve this problem; that no one could tell what the tithe was until the crop was marketed. So I went to the Lord and asked Him what about it, and He told me how to solve it! God asked me how much was the income last year, and how did I get it; did I think He helped me to get it? So my answer was yes. Then God said to me, if I

have been good to you all last year and helped you make last year's crop, could I not count out one-tenth of last year's income and divide it up into fifty-two parts and make Him a weekly offering, and trust Him for another crop. So I said, yes, Lord, but I have spent the money. He said, how do you get money to run the farm with when it runs out? I said, I borrowed it. Then God said, do you think more of your business than you do of mine? And I said no, Lord, thou hast shown me the way, and by thy help I will follow.

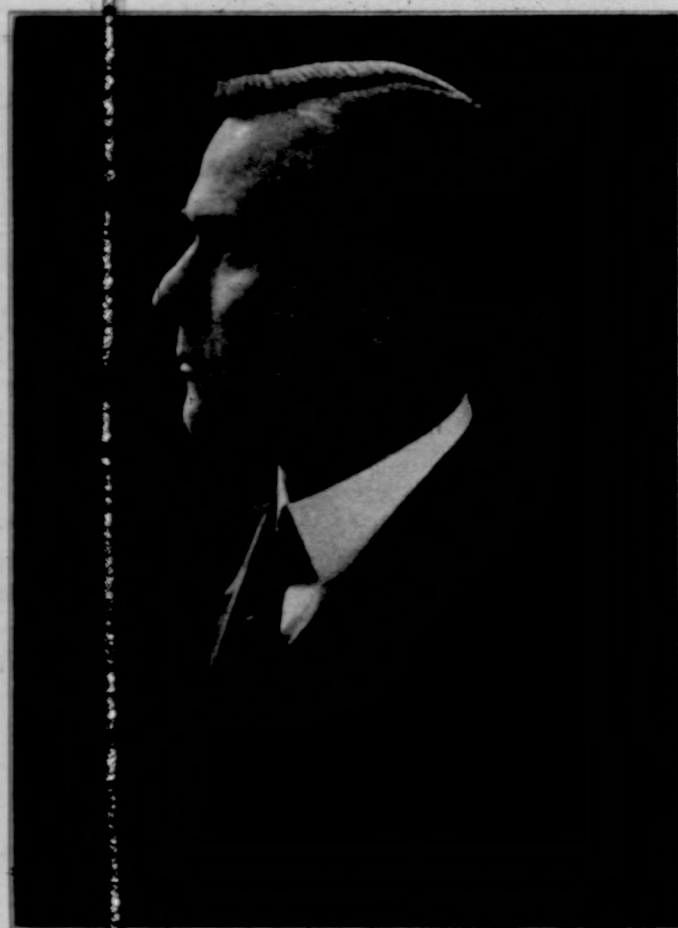
If we will follow the leading of the Spirit of God, He will bless and show us the way. We will get fifty-two blessings a year instead of one or two or none.

God has all power and can get along without our little money. But we need to make a weekly offering of not less than one-tenth of our income, for this keeps us right with God and man. For if we bring God's offering into the storehouse and have aught against our brother, we must first leave the offering and be reconciled to our brother. Matt. 5:23-24. "If, therefore, thou art offering thy gift at the altar, and then rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way, first be reconciled to thy brother, then come and offer thy gift." God knew that we would often do wrong, and when we bring the tithe, God's tithe, into the treasury on the first day of the week, before we can offer an offering we must be right with God and man.

Tithing is not the most important thing. Confessing our sins to God and accepting Jesus as our personal Savior, is the first and most important thing. Tithing is not essential to salvation. Salvation comes first, but tithing is essential to obedience. Tithing is not the door to salvation. Jesus is the door, and if any one climbs up any other way, he is a thief and a robber, and the Spirit of God can use tithing as a key to the door. If we bring Jehovah's tithe into the storehouse on the first day of the week and leave the offering until we are right with God and man, then we are ready to work for the Lord as one man.

Pay thy vows unto the Lord. Dear brethren, if we will preach, practice, pray and pay not less than one-tenth of our income into the treasury of the church to which we belong, and persuade other Christians to do the same, there will be plenty of money in the treasury, more than we need, and some to spare. Preachers and singers will be easily paid. There will be a preacher for every church. There will be plenty of money for all missions, home, foreign and State. The sick will be cared for, the poor and the orphans will be looked after, the hungry will be fed, sinners will flock into the Kingdom of God. The church of Christ will reign, Satan will be put down, and it won't be long before we all will be gathered home to heaven to never be separated from Jesus and our loved ones and we will praise Him forever more.

THE MEETING AT GREENWOOD, MISSISSIPPI



DR. GEORGE W. TRUETT.

This was of unusual interest for several reasons. The church itself holds a large place in the hearts of the Baptists of the State because it was mothered for many years till it attained its majority. Long before there was a building, or an organization, before there was even a town, missionaries were sent by the State Board to the few families who lived on the Yazoo river. There was not much promise in those days when T. J. Bailey, a boy preacher, preached to and prayed with them. After a while they were organized in the court house. Judge Williamson and his wife of blessed memory, and Senator George's young daughter, Mrs. Henderson, were faithful in the day of small things, and the last named rejoices in the day of prosperity. About 1892 Brother J. R. Hughes went as a missionary and during his pastorate the first house was built. Later during the pastorate of W. M. Burr the church became self-supporting. It is likely that hard work and patience here helped to make several preachers. The town grew steadily to a prosperous young city and the Baptists fully kept up with the procession. It was a heroic undertaking to build the present temple of worship but the heroic spirit had been developed here, and the Lord's Spirit was upon them. One would have to search long and far for a more beautiful church home than this, and it was a great delight to all concerned in the work when the convention met here in 1910.

They were not satisfied with having the best house. They want the best church and Pastor Edwards secured the assistance of Dr. George W. Truett, of Dallas, Texas, whom Dr. Carroll regards as the greatest

preacher in the world today. An account of the meeting by Brother Edwards appeared in The Record last week. It is said the congregation sat with tear-filled eyes at the close of every service, and Dr. Truett said he had been preaching on an average of



HON. W. M. WHITTINGTON



First Baptist Church of Greenwood.



DR. C. V. EDWARDS.

once a day for many years and had never seen a more reverent audience.

We herewith present the faces of Dr. Truett, of Dr. Edwards, and the Superintendent of the Sunday School, Hon. W. M. Whittington, so highly esteemed as the president of our State Convention; also a cut of the handsome church.

We have just closed a very gracious meeting at Canton. The church was greatly strengthened, and about sixteen conversions.

J. B. Leavell, of Gulfport, assisted us in the preaching, and W. B. Scholfield, also of Gulfport, had charge of the singing, and this means that both were well done.

J. L. Phelps.

Dr. W. R. WRIGHT DENTIST

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W. L. DANLEY, G. P. A.,
Nashville, Tenn.

Thursday, June 27, 1912.

THE BAPTIST RECORD

9

Wharton, Texas.

My dear Brother Lipsy:—

Please find enclosed two dollars to apply on my subscription to The Baptist Record. I readily observe the improvement in the style and general make-up of the paper. I pray that it shall be a great power for the on-going of the Kingdom.

We have just closed a great meeting with our church. The meeting lasted two weeks. I had Brother Herbert Davis, of Huntsville, Texas, to lead the song service. He is a fine gospel singer. I did all the preaching myself. We had great congregations, the last evening of the meeting we had to open all the Sunday School rooms on both the first and second floors and with the use of one hundred and ninety chairs we were unable to seat the people. I baptized fourteen; some were not ready to be baptized. Two joined Wednesday night at prayer meeting and I am told that others will join next Sunday. We have received seventy-five members into the church since we came, a little more than one year ago.

This is a great country and we like it very much. God is blessing our labors among these people.

With best wishes for you and your work always.

J. W. Mayfield.

More Precious Than Gold.
Mr. Hugh McGinty, of Rockland, Texas, writes:—"I have had a running sore for five years and Gray's Ointment is the only thing that I have found that would do it any good. My leg is almost well." Think of the pain of a chronic sore for five years. Think of the burden which Gray's Ointment lifted from the shoulders of this man, and then the insignificant cost, only 25c per box at the drug stores. If you know of any person (or animal) who is suffering from an old sore, boil, carbuncle, or festering wound, do them and us the kindness of writing us for a free sample. No medicine chest is complete without Gray's Ointment. Address Dr. W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn.

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R. A. KIMBROUGH, President

Last Sunday was a good day with us at Cross Road church. The Sunday School attendance was fine, large congregation, service spiritual and uplifting; two received by letter, two received for baptism. In the afternoon at 3:00 p. m., the congregation assembled at the water and Pastor J. G. Gilmore buried these in baptism. This makes twice this year that the water has been resorted to at this church by this pastor. Cross Roads is one of our most thorough going churches in this section. Pastor Gilmore seems well suited to lead them, this being his sixth year.

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Answers Wanted.—(The Politician)—"What is the next question to bring before the American people?" (The Voter)—"They have had questions enough. What they want now is a few answers."—Puck.

Compensation.—A Spartan, on going to war, complained to his mother that his sword was rather too short. "Then get one step nearer," she said.—Life.

Overpowering.—"Is you gwine ter let dat maw do as he please?" asked Uncle Ephraim's wife. "Wha's yo' will power?" "My will power, hit's all right," he answered. "You just want ter come out hyar and measure dis here maw's won't power."—Christian Register.

The Influence of Clothes.—(He)—"Did you ever observe what a difference clothes makes on one's mind? Now, when I'm in my riding togs, I'm all horse; when I have on my business suit, my mind's full of business; when I get into my evening dress my mind takes a purely social turn." (She)—"And I suppose that when you take a bath, your mind's an utter blank?"—Stray Stories.

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(Direct all communications for this department to Mrs. T. J. Bailey)
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Leader for Mississippi.
MISS MARIAN BANKSTON, Winona—Y. W. A. Leader.

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MISS MARGARET LACKEY..... Clinton, Miss.
(All Societies of the State should send quarterly reports to Miss Margaret Lackey, but all money should be sent to A. V. Rowe, Jackson.)

Y. W. A. Tidings.

The Y. W. A. Manual is now being sent out, one copy for each organization in the State, and it is the earnest desire of your leader that each president, together with her members, will make a thorough study of this little book. Our ideal is a high one, and many of us do not realize the high calling of the work we have undertaken.

This manual puts it all before us in a beautiful and comprehensive manner. It also contains a standard of excellence. How many of our auxiliaries will be able to measure up to this high standard during the year (May 1912, to May 1913)? Let's begin trying now.

The special work of the Y. W. A. during the summer months is to raise their apportionment for their training school pupils for the coming session and also for the current expenses of the school. Let each treasurer state plainly the object for which money is sent, so that Dr. Rowe will have no trouble in entering it in the proper place. Let all auxiliaries who possibly can, send \$10.00 for training school pupil and \$5.00 for current expenses, and let us not feel that we have done our duty until EACH ONE has a share in this work, which is truly fitting for our young women. Some have already sent in money and reports and we are making plans to do greater things than ever before.

We are made to rejoice right now over the glad tidings that Pontotoc reports a live new organization with some eighteen members, and Okolona writes for help and suggestions, stating that at the earnest solicitation of Dr. Borum, of Jackson, they are right now perfecting their Y. W. A. organization.

May God speed the work and give us preachers in every town who will never feel their duty done until they put the young women of their churches to working and studying for Jesus. Who will be the next to report a new auxiliary?

In conversation with one of the leading pastors of the State, on the train coming from the convention, this statement was made to your Y. W. A. leader: "You are not expecting enough of your young women."

They can easily do twice what is being asked of them, and you must raise your apportionments. Was not this man of God right? I leave it with you. Are you doing your dead level best? Let us hear from you through the columns of our Record.

There were some changes made at the convention. The Y. W. A. song is now, "O Zion haste, thy mission high fulfilling," and it can be found in nearly all of our hymnals. Our other song could not be found in the standard song books, hence the change. The Y. W. A. conference, led by Miss Swann, of Texas, our assistant secretary, was a most interesting and instructive occasion. The representation from the different states was very small, but there was no lack of enthusiasm or earnestness among these young women. Plans to suit all conditions were discussed, the country, town and city church, and the fact stressed that the Y. W. A. is the daughter of the W. M. U., and that sweet relationship should ever exist. In no instance should the W. M. U. of a community feel their duty done until a Y. W. A. organization be perfected and where the number be large enough a Junior Y. W. A. also. Study courses, personal service, observance of the week of prayer, and titling were insisted upon. Young women of Mississippi, this is the day of your opportunity. Enlist in this great army of women workers that at the end you, too, may hear those sweet words from the Savior's lips: "She hath done what she could."

From the Secretary's Office.

We beg attention once more to the fact that it is time to send in reports for the quarter. We trust each society will note this and be as prompt as possible.

The apportionments have been sent to all the associational vice-presidents. These will be sent from your vice-president to your society. Should you not receive same very soon kindly drop a card to your vice-president, or better still, send a self addressed stamped envelope and thus relieve your presiding officer of this part of the expense.

And speaking of expense, I trust

that each society is planning right now to bear her part of the expense of sending the vice-president to the State Convention this fall. It will not be much from any one society, sisters, but it will mean much to us for our officer to go and get the vision and bring it back to those of us who cannot go.

Did you have the standard of excellence which was printed in the Baptist Record two weeks ago, read and discussed in your meeting? Did you decide to adopt it? We pray that each society will make this her aim for the coming year: "we may not reach further than B," as one dear sister in the Bogue Chitto Association remarked, "but," she continued, "we will never get anywhere unless we aim for something." Perhaps it will be well to repeat here that "those societies fulfilling all points shall be on a list of honor; those fulfilling eight points in the A class, six points in the B class, and four points in the C class."

Last year there were twenty-nine societies in the W. M. U. which attained all eight points, and are therefore on the list of honor. These from five different states. Mississippi had one of them, Corinth W. M. S. having reached the goal. This society will reach it again this year, we are convinced; but may we not have others to bear her company?

Sister vice-presidents, we think that was a great step forward that Bogue Chitto Association took at our rally day last week, in forming a counsel or executive committee to assist the vice-president in her work. There was elected a secretary, a Y. W. A. leader, a S. B. and R. A. leader, and a personal service leader; these together with the vice-president, will plan the work and carry it on far more effectively than one officer can possibly do it alone. Read Genesis 18:13-25. Then as you pray, plan.

We have sent out from the office to each vice-president a number of copies of the leaflet, "Policy for Mississippi W. M. U. 1912-13." It was prepared by our State President, Mrs. W. A. McComb, and each society in the State will want a copy. Should you not receive same from your vice-president, drop us a card and we will forward it at once.

What's the Matter with the Country Church?

By Rev. Charles L. Greaves, Hawkinsville, Ga.

In beginning this series of articles on the country church the writer must be permitted one paragraph by way of personal explanation. He is at this time the pastor of a town church, but he attended a country church all his boyhood, served country churches in the beginning of his ministry, has always been closely associated with country churches and pastors, and even at this time has enough farmers in his congregation to form a country church of respectable size and strength. These things may not entitle him to write with authority, but they at least entitle him to write.

The importance of the country

church may be estimated from two standpoints, its value to the community in which it is located, and its value to the world at large. In the community where it is located, it is the center of community life. It does not, as in the city and town, compete with formidable rivals in the social and cultural life of the people; nor with the spirit of materialism and money-getting, which in the city makes the clearing house and the directors' room its synagogue, and mammon its divinity. It may safely be said that in the average country community, if the church is not strong enough and awake enough to be the center of community life, there is no center. THE SAVING INFLUENCE OF THE CHURCH.

That the moral and religious life of a country community depends on the church, few will seriously question. A somewhat extended acquaintance in several states has failed to show me the first rural neighborhood in which the life is wholesome and clean unless it is influenced by one or more churches. The weekly Sunday Schools, the monthly meetings, the annual revivals—these are the influences that keep country morals and manners pure and sweet, and keep out the moonshine still, the cock fight, the poker gang, the house of Rahab, and other evils, both social and solitary which are inevitably found where the church is not.

PROBLEMS OF THE COUNTRY CHURCH.

Turning now from the importance of the country church we will give consideration to the problems of the country church. Its first great problem is to live. Many rural communities have almost been depopulated by the drift to the towns and cities. The rolls of churches have shrunk from hundreds to mere scores. Those who are left, like the Jews left in Jerusalem, when their princes were taken to Babylon, have hunted for themselves a wailing place, where they can bump their heads on the ground and weep over the departed glory. A "cheap" pastor has taken the place of the old time "son of thunder," and stagnation and decay abide in courts once vocal with songs of happiness and hope.

The next problem of the country church is to fulfill its mission even when the enrollment is large and the community populous. It is beginning to get in the heads of the younger men and women that the old country church ought to get in the van of progress like everything else that really has any life. These two problems size up the whole situation as to the country church, to live and to make its life profitable. Too many churches like the one in Sardis, have a name to live and are dead. "I still live," read the inscription on the tombstone. "Faith," said Pat, "if I was dead, I'd own it!"

AN EXAMPLE FROM THE FARM.

The way out, for there is a way out, will be only indicated in this article and elaborated in others of the series. Perhaps we can find an analogy for what I wish to say in a very familiar quarter. Not many years ago the ideal farm was a "plantation." It swarmed with

negroes and mules. Its hundreds and even thousands of acres were stirred by little plows, drawn by little mules. Three or four acres were cultivated to produce one bale of cotton, and it took a man and a mule a whole season to make as much corn on thirty acres as a member of the boys' corn club now sometimes makes on one or two. No one thought of varying a hair's breadth from the agricultural methods pursued by his grandfather. So many furrows for corn, so many workings for cotton, all soil to be treated alike, the same fertilizer for highland, lowland, red clay or loam.

Contrast all this with conditions on an up-to-date farm now. The enterprising farmer of today does not boast of the number of plows he runs, and the number of acres he cultivates. Rather he prides himself on the yield he gets and the quality of his products. Moreover he has learned that he must diversify and intensify, rotate, fertilize scientifically; study soil, seed, climate and markets; plow often, and occasionally plow deep. He has found that he has more to learn than a lawyer, and fully as much as a doctor who wishes to succeed at his profession.

PASTOR AND MEMBERS MUST BECOME MORE ACTIVE.

Just so it must be with the country church. The "old-time religion" is all right for the most part, and the pathway of orthodoxy is to be commended. But the old-time methods will not work in this day. If the church membership has been reduced in numbers by an exodus to the city, do like the farmer who lost the most of his land and all his tenants; fence off the acres that remain and cultivate them so as to make more on them than on the entire plantation before. It would not be hard to do as much with a church of thirty now as the old-time method did with five times that number. It is actually being accomplished in some places. In this way the country church can settle both its problems, the problem of existence and the problem of usefulness.

To do this, there must of course be a waking up. The "one-hoss" preacher must lay aside his little Dixie plow and go down after the hard-pan. A little dynamite judiciously used, will help the old field and cause long dried springs to flow. Sleepy deacons and stewards must be made to dream dreams, and young men and maidens to see visions.

With this mere hint at the remedy for present conditions, I close, leaving further discussion for next time. However, let me say this much in conclusion. Country people are, as a rule, prosperous and hopeful; cotton is the only thing they make that they did not receive good prices for last year. It is generally acknowledged that country life is becoming more satisfactory and interesting, as farming is becoming more profitable. Intelligence and information are on the increase. In the light of these things, the country church ought to be on the up grade also; it is impossible that it should be the only exception to the rule. If it is the exception, somebody or some method of work is at fault.—Progressive Farmer.

NEWS IN THE CIRCLE MARTIN BALL

The First church, Alva, Oklahoma, has secured the pastoral services of Rev. L. V. Edwards, of Plattsburg, Mo. He will take charge on July 1st.

The First church of Nashville, Tennessee, gave \$1,080 to the Baptist Orphanage on a recent Lord's Day. The old church is getting new life in it. It is abundantly able to do.

Rev. Oliver Reed, who has been pastor at Clifton Hill, Missouri, accepts the call to become State evangelist of Missouri. He will move to LaGrange. The short pastorate at Clifton Hill has been eminently successful.

The Central church, Muskogee, Oklahoma, has passed resolutions declaring its allegiance to the Southern Baptist Convention. A petition will be presented to the Baptist General Convention of Oklahoma next November, asking that the convention take action to make Oklahoma a part of the Southern Baptist Convention.

A beautiful home wedding occurred last Wednesday in Winona, Miss Fannie Allen, a sister of Rev. Donald Allen, of Texas, was united in marriage to Hon. McKeigney, of Waltham. Miss Fannie has been for years a teacher in the graded school and one of our best Sunday School teachers.

The Biblical Recorder, of North Carolina, commends the Pocket Testament League. Its object is to get everyone to carry a Testament or Bible with them wherever they go; read at least one chapter each day; use God's Book to win the world. It is adapted to every one.

Evangelist Millard A. Jenkins is assisting Dr. A. C. Cree in a meeting at Moultrie, Georgia. The meeting is proving quite successful.

Rev. R. N. Pratt, who has served the Second church of Columbia, South Carolina, has resigned to accept the pastorate of the First church, Henderson, North Carolina. Dr. Pratt is a strong preacher. He is an old seminary chum of this scribe.

Judge Henry M. Ferguson of Oklahoma City, seems to have enjoyed the convention very much and says the only regret he has was that he could not take the entire South Carolina delegation into his own home.

Evangelist W. L. Walker, of the Home Board, is assisting Pastor W. E. Thayer, of Laurens, South Carolina, in a series of special meetings. Walker is both interesting and charming. He preaches the old Gospel of grace and deliverance from sin through Christ.

Evangelist T. O. Reese, of the Home Board, has just closed a far-reaching meeting with the Third avenue church, Birmingham, Ala. There were forty-six additions, most

of them by baptism. Many other professions.

The church at Lake George, Louisiana, has recently enjoyed a delightful revival. The preaching was done by Evangelist R. F. Tregway. Visible results, forty-seven additions. Pastor W. H. Edmunds is happy.

There are five meetings in progress in Huntsville, Ala. Evangelist T. T. Martin is aiding Pastor Gavin in a meeting at the First church. The Baptists of Huntsville are seeking to get on "higher ground."

We extend sincerest sympathy to Editor E. J. A. McKinney, of the Baptist Advance, in the severe illness through which he is passing. May he speedily recover and be at his post, which he so ably fills. He has martyr blood in his veins.

The church at Conway, Arkansas, the home of Central Female College, has called Rev. Otto Whittington, of Pine Bluff. It is thought he will accept.

Union University, Jackson, Tennessee, has conferred the D. D. degree on H. L. Winburn, of Arkadelphia, Arkansas; J. H. Dew, of Missouri; and C. B. Waller, of Asheville, North Carolina. Winburn is a graduate from this school.

Prof. W. W. Rivers, recently president of Mississippi College for women, at Hattiesburg, has accepted the presidency of the Female College at Orangeburg, South Carolina. He is a worthy man for the place.

The Hattiesburg Encampment is fortunate in securing the services of Dr. E. M. Poteat of Furman University for several addresses. He is a charming speaker and will add much to the meeting.

Dr. J. B. Gambrell has a splendid editorial in this week's Baptist Standard, the subject being, "Getting People Ready to Do Things." He always writes charmingly, but in this article he excels. Everybody ought to read it.

Any pastor who fails to encourage his young people by working with them and drawing them out is blocking up his own path. The modern Sunday School and B. Y. P. U. furnish a fine opportunity for development.

Prof. J. T. Henderson, Secretary of the layman's movement, is directing a campaign for systematic giving to missions, in Houston, Texas. Great good will doubtless come from such efforts.

The trustees of the Baptist University of Shawnee, Oklahoma, decided to suspend the school for a year and inaugurate a campaign to pay off the debts and raise a building fund. Dr. J. M. Carroll will remain with the school and lead in the campaign.

Rev. C. C. Gaddy, of Texas, who has been in bad health for some time, passed to his reward on June 17 at the Texas Memorial Hospital, Dallas. He was a native Mississippian, a noble man and a faithful preacher of the Gospel.

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Not only does each individual club member receive a most substantial discount from factory retail prices (maintained absolutely by the Hendrix Co.) but the church, society or school designated by the club will be donated a splendid Kimball Piano, absolutely free.

Be it said to the credit of the Hendrix Piano Co., however, this house is representative of the modern and liberal spirit of business principle, noticeable in the younger generation and this is only one instance of their enterprise in stimulating trade and generally "stirring things up" since their establishment in Jackson.

The Supreme Court of Texas has handed down a decision disposing of the suit brought by the Baptist Missionary Association against the First church, Oak Cliff, involving the property of that church. The suit was decided in favor of the First church, and the Gospel Missioners were told to "hands off."

Overworked Eyes

Are relieved of blood-shot and inflammation without pain in one day by Leonard's Golden Eye Lotion. Cools, heals and strengthens. Insist on having "Leonard's." It makes strong eyes.

Guaranteed or money refunded. Druggists sell it at 25 cents or forwarded prepaid on receipt of price by S. B. Leonard & Co., Tampa, Fla.

The First church of Bonham, Texas, has called Rev. I. A. Cowan, of South Side church, Montgomery, Ala. He accepts and will begin the new work at once.

Go to T. B. Doney, Jackson, Miss., for the best merchant tailoring, steam and dry cleaning. Work guaranteed.

The Baptist Standard thinks we may win a million members a year "if we will drop a lot of 'folderol' and go in on the New Testament teaching full force, evangelize, baptize, vitalize and utilize." There certainly can be no better way.

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DEATHS

Mrs. Sallie Bell.

Mrs. Sallie Bell, wife of Rev. J. A. Bell, of Brazil, Tenn., died suddenly of heart failure on the evening of May 22, 1912. Mrs. Bell was born in 1860 and for many years had been a most excellent member of a Baptist church. She was a true wife, a devoted mother, and a good neighbor. She leaves a husband, seven children and a host of friends who mourn her departure. She has gone to the land where the leaves never fade, the flowers ever bloom and the sorrows of earth are forever unknown. May we all meet her there some sweet day.

Fraternally,
T. A. J. Beasley.

IT QUENCHES THIRST

Horsford's Acid Phosphate. Teaspoonful in glass of water sweetened to suit, far more delicious and refreshing than lemonade.

Untold Good Done in Fight Against Hookworm.

Dr. W. S. Leathers, Director of Public Health and Sanitation of the State Board of Health, is in receipt of a letter from Dr. R. N. Whitfield, a representative of the Board of Health, who has been conducting a public health campaign in Covington county, giving special attention to hookworm disease. Wherever this work is being done, untold good is accomplished, and the letter given below speaks for itself:

"You have done my family more good by treating them for hookworm disease than anything else that has been done.

"There are ten in my family, the youngest being twelve years of age. The oldest child is twenty-four years of age. You found all of us, myself, husband and eight children, badly affected with hookworm disease and have given all of us the treatment.

"For the past two years not a member of my family outside of myself has been able to work. Year before last, not less than six of the family were in bed nearly the whole year. Two of them were in bed nearly all of last year and others in bed at different times. I had to give up my horse and milch cow last year to buy medicine that did no good.

"I ordered \$10.00 worth of medicine from St. Louis and it did no good. I managed to keep things going by scrubbing and washing for the people of Collins and using what little donations the people gave me.

"Since beginning the hookworm treatment, not one has been in bed, except when taking the treatment and nearly all are now able to work and help. The people do not give me any aid now, and, in fact, I do not need their assistance. I feel very grateful for the benefit we have received."

This letter was written by Mrs. Elizabeth Riels, Collins, Miss. The facts contained in this letter have been verified, and is but an example of what is being done to improve the physical efficiency of our people and increase the industrial prosperity of the State.

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SUNDAY SCHOOL LESSON

By MISS M. LACKEY

THE KING AND HIS KINGDOM.

From an Exile.

Lesson 13. Review. June 29.

Golden Text: "I came not to destroy, but to fulfill."—Matt. 5:17. We have come again to a review lesson. With most of us, this is the most trying lesson of the quarter but it is a very needful lesson, and if we can find some helpful device that will enable us to bring home to each heart a broader view as well as a review of the quarter's work then we shall not have labored in vain. The plan that suggests itself to me this quarter is that of Dr. W. B. Forbush, which I shall quote almost in its entirety and trust that teachers and pupils will find it worth while in considering the work just passed over:

"This last quarter has given us the story of the spring time of Jesus' ministry. What is meant by this is that it was the time when Jesus was sowing the seed of His teaching. It was also the time when the sun of popular favor was smiling pleasantly upon His life.

Nine of the lessons of the quarter have been lessons drawn from Jesus' teachings rather than from His acts. The review, therefore, must be a review of the earlier teachings of Jesus. The most practical way, perhaps, to bring these teachings unitedly to bear upon the lives of the class is to think of them as possible qualities of the individuals in the class. The suggestion is made that the teacher give to each pupil a sheet of paper, at the top of which is the phrase, written by the teacher: 'If I am the kind of boy (or girl) which Jesus desires me to be, I shall become.' Down the left side of this page let the teacher print the numbers 1 to 10, omitting 3. These are the numbers of the lessons in which Jesus' teachings have occurred. Ask the class to go back through their quarterlies and find in each lesson a phrase suitable to place opposite each of the numbers. What, for example, does the first lesson show me that I am to do or be in the way of assisting in worldwide missions, if I am to be of the kind of person of whom Jesus approves? What does the second lesson show that I should do or be on the Sabbath, to be such a one?

"Let each pupil write his own summary of each lesson, and when all have finished the task, let the contributions upon each lesson be read aloud and discussed. The teacher may, upon a sheet of his own, write rapidly those which are agreed to be best, and when the work is finished, this best list should be read aloud as the complete review."—From the Pilgrim Teacher.

You will find enclosed two dollars for subscription to The Record. Heretofore I haven't been able to take the paper in my wanderings. Since I learn you are now the editor, I must be able. (But don't tell anybody.) You will remember that you baptized me, and you did it to a perfection. Since that time I've kind of had a notion that whatever your hands find to do, you "do it with your might."

Since I left Mississippi (in 1910) I preached in various fields in central Tennessee during the summer of same year; entered the Louisville Seminary in the fall, where I spent three-fourths of a season, leaving there in April, 1911, for Colton South Dakota, where I preached as pastor for eight months. At Colton I found plenty of hard work to do for the Lord and a wife to help me do the work. I resigned, married and in the first part of last month (May) I came to Bourbon, Ill., as pastor.

During my two years "wanderings" I have had many "ups and downs," but by and through the grace of God, the "ups" have always exceeded the "downs," both in number and in size, so complaint is wholly out of the question. Many battles have been fought, with myself usually as the battle ground, but as a rule, the Lord has put the enemy to flight, and He always, without exception, divides the spoils with me.

Through His grace a number of souls have been born into the Kingdom by the means of my feeble efforts since leaving my native State, and although, at times, I still long for the Southern (Mississippi) soil, yet I never have for one moment regretted that I left, for I then believed and still believe it was all in accordance with His foreordained will and plan. For His sake and for that of the Kingdom I have been enabled to say, "Thy will, not mine be done."

Here at Bourbon I have splendid prospects for much good to be accomplished for the Master. I desire your prayers and those of the brethren for the work at this place. You have my prayers and all good wishes for your success with The Record.

Hoping to receive the next issue, I am, Very truly and fraternally,

Yours in Christ,
M. L. Scarborough.
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The Helpful Days.

After several years of effort to secure a home for interdenominational conferences, the property of the Blue Ridge Association will be open this summer.

This property is located at Black Mountain, N. C., sixteen miles east of Asheville on the Southern Railway. Among the conferences at this place, one of the exceptional gatherings is that of the Missionary Education Movement. This organization holds its conference for and in behalf of the Home and Foreign Mission Boards of the country. The conference will open on Tuesday evening, June 25, and close on the evening of July 4.

The presiding officer will be the Rev. H. F. Williams, D. D., of Nashville, secretary of the executive committee of Foreign Missions of the Presbyterian church in the United States. Among those who will take prominent part in the conference are:

Mr. C. F. Reid, General Secretary of the Laymen's Missionary Movement of the Methodist Episcopal church, South.

The Rev. T. B. Ray, Secretary of Foreign Mission Board of the Southern Baptist Convention.

Rev. E. C. Cronk, General Secretary of the Laymen's Missionary Movement, United Synod of the Evangelical Lutheran church in the South.

Rev. E. H. Rawlings, Secretary, Board of Missions, Methodist Episcopal church, South.

J. T. Henderson, A. M., President Virginia Interment College, Bristol, Va.

Rev. James I. Vance, First Presbyterian church of Nashville, Tenn.

John Little, Superintendent The Presbyterian Colored Missions, of Louisville, Ky.

Rev. Robert W. Patton, Atlanta, Ga.

Harry Wade Hicks, General Secretary Missionary Education Movement, New York.

Harry S. Myers, Assistant General Secretary Missionary Education Movement, New York.

How Can One Believe?
W. E. Fendley.

We had not meant to be eavesdroppers. In a local drugstore where we were making some Christmas selections, we overheard a conversation that was taking place between two men and a lady. The subject they were discussing was the Bible, and the burden of one of the men's conversation was "How can I make myself believe something that my reason rebels against?" The woman was evidently a Christian, for she defended faith and the Bible, and she made some real cogent replies.

To this question, "How can I make myself believe anything?" she could not give what one would call a very logical answer, but it hinted at the reality, though we could easily note that she was somewhat puzzled. She said something like this: "Why? You can't make yourself believe, but you just believe anyway."

We submit whether that rejoinder, explained and elaborated a little more, is not the correct one. In the first place we do not want

to denounce reason, the man who says, as someone did not long ago, "does not the very resort to the processes of reason rob faith of its real charm, its child-like trust?" is very near to being a Roman Catholic in his credulity. God never would have endowed a grown man with faculties of reasoning if He had not meant that he should use it. Reason has its place and its use. And whensoever you and I, as reasonable creatures and Christians, can throw any light on the problems of life and revelation by a process of reasoning,

we are in duty bound to do so: for the inspired Word itself bids us to be able to give a reason for the hope that is within us. We are not to be gullible Christians. Why, the Scripture goes so far as to appeal even to the reason of sinners: "Come now, saith the Lord and let us reason together: though your sins be as scarlet," etc.

But here is the trouble with the skeptic and the rationalist. He wants to solve all his problems by reason alone. He makes human reason his sun, whereas it would

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Jesus Is Calling
Where He Leads Me
O Wanderer, Come Home

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To Calvary I Will Go
Come Today
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better be called only a star amid brighter orbs. He disregards intuition and the faith faculty which are just as much a part of the human psychology as is reason. If he would but stop to think a moment, he would see that in all the relations of life, he is largely dependent for the best things on both faith and intuition. Comparatively few of the real things of life, the most vital things, come to man through a purely rational process. Society is called together by faith, not reason—at least, much more by faith than by reason. The normal child trusts his parents, trusts them from the earliest dawn of consciousness. Cause for distrust must come before he will lose his confidence in them. And his child-like trust is not a reasoned out result: it is simply an act of intuition or instinct. This proves that the faculty for faith is an essential part of human nature just as well as reason.

The skeptic's or rationalist's second difficulty comes from erroneous viewpoint. It is this: He thinks those of us who do believe in Christ and the Bible do so because we make ourselves believe. He can think of faith as nothing but intellectual acceptance. Perhaps the word believe, as generally used, is partly responsible for this error. Christian faith is not mere intellectual assent. No one can "make" himself believe anything. Try to make yourself believe in some one who has proven unworthy of your confidence. Try to believe a proposition that is intolerant to your judgment or reason. It is utterly impossible. Therefore, Christian faith is not something that can be forced. All one can do is to be willing to believe if he is convinced.

Thus, you see, the Bible is right psychologically and in every other way, when it says, that faith "is the gift of God." Therefore, the doubter should lay aside his prejudice and pride and go to God in earnest prayer for this salutary and uplifting gift. This he can do if he will; this every one can do; therefore, the responsibility is with the doubter if he continues in this doubt. He might be convinced, but he rejects the simple and sublime process, and wants to travel a dark and uncertain road of his own choosing.

To prove that the would-be reasoner ought not to trust his own reason, we cite one more thing he said, which was, that the "Christian Science church is the only church that is doing any good whatever in the world today." Does that look as if this man's reason was sound and acute?—indeed worthy of any degree of confidence? Think of it! The most irrational religious cult we have in this country today, the most absurd in its fundamental basis of philosophy, the most fanatic in its interpretations of the Bible and the universe—this is the one that appeals most strongly to our skeptic. "Great is Diana of the Ephesians!" Great was this man's power of reasoning! When such a man dies, surely wisdom will die with him! As we left the place, we whispered to ourselves, "Give us the faith of the truly converted Christian, but save us, good Lord,

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upon its feet for its larger work. Certainly, it has come into a day of wonderful opportunity.

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